





# MISCELLANEOUS. METHODS OF WORK.

BY REV. O. H. JASPER, D. D.

Reference is made to Christian work. It is admitted by all Christians that work is to be done; and the greatest of all works is committed to Christian hands in the presentation of Christ, the Redeemer of men, to the world or the preaching of the Gospel to every creature. The question is not, "to do it or not to do it." It is settled and accepted as the work of the Church. But the question is, how best to do it; not how to do it cheapest and easiest merely, but most effectually and successfully. That the whole world needs the Gospel, and will be the better for it in this life and in the life to come, is not to take a thought. It is settled. But how soonest can we convey the saving truth to the nations and to men? and what are most effective methods of presenting these truths?

Many will catch up a new idea, and, if perchance there is something good in it, will run it to the ruin (if possible) of all the older ones, no matter how venerable they are, or how useful they may have been. On the other hand, quite as many—and possibly more—cling to the old and reject all new ideas, no matter how bright and promising. But there is a golden mean somewhere between the two extremes; there is a happy blending of the grave and the gay, the old and the young, the useful and the agreeable, the past and the future, in forms of strength and beauty. These mixtures may be made in methods of work as well as in pursuits of pleasure.

The Gospel must be preached, and it may be preached from pulpits and platforms as heretofore and now, but the familiar and venerable fixtures and furniture are not the prime requisites. These may be dispensed with, and the Gospel be just as well preached. It may be done as well in barns, groves, school-houses, halls and hovels as in cathedral, church or chapel. This is not the point of inquiry. A very effective mode of preaching, or, at least, presenting the Word of God, is *living it*. This brings it within the common walks of life, and makes every body its successful propagandist. Indeed, we can better dispense with Bishops, presbyters, deacons, and all other forms and machinery than with the living light or practical presentation of the "glorious Gospel of the blessed God."

If the question were between the pulpit preaching and the presentation of the Gospel in social worship, who could decide? Both are useful and indispensable. But if the question relates to the modern evangelism (so called) the decision is less difficult. Certainly we, as Methodists, can have no objection to the manner of these evangelists, in general; for they are only Methodist methods carried into fields beyond, or taken up by outside parties. The secret of Methodist success from the beginning, under God, is found in this very thing. We have preached the Gospel everywhere, and by methods calculated to reach and arouse the people. Our success has demonstrated the value of these methods. There can be no objection to any body and everybody using them who will. They are the heritage of the saints in the militant field.

But a more direct and important question is, Is it best to leave these methods to the "evangelists"? There are certainly some weighty considerations against it; and yet has not the tendency of things been in that direction of late? Clearly the first requisite to successful evangelism is a faithful Church. Clear conceptions of the work, wise plans, vigorous execution, and judicious following are needed. These must reside at the headquarters. The only way to these and to general healthfulness of the Church is by Church work. The motto of Methodism has always been, "at it, at it, at it, always at it;" and this has preserved her in excellent health and working order. Or, if there is any giving way, it is since the days of "evangelists" began. The health or spiritual prosperity of a Church is promoted by work—work by her own membership, not by hired laborers; and that Church which is accustomed to work will grow, and run over the wall, and send its evangelistic influence into the regions beyond. But the Church which depends upon the minister solely, or upon "hired help," grows no stronger and spreads no further. She looks, periodically, for the evangelist, and he alone keeps her alive. Every evangelist Church should evangelize, and have light in itself. So every individual Christian should have light in himself, and thus be an evangelist to others; and there is no more effective method of turning the "light that is in thee to darkness" than by calling in some one from abroad to do the evangelizing. The Churches and individuals need this very work for their own life. No Church can afford to have this work done for it; and no Church (within my knowledge) ever grew any stronger by it. Is the Church feeble? Doubtless she has one talent; and this is enough. The weak need exercise that they may grow. "Faithful over a few things, they shall be rulers over many things," and finally be admitted to the "joy of their Lord."

The tendency of this method is to raise up a class of "evangelists" whose special mission shall be to visit the Churches annually, semi-annually, or oftener, and fan the expiring flame of piety into a sickly flicker once more, and make it last till the next visitation. If it were possible to suspect such persons of human infirmity, or to suppose them possessed of a weakness for

work, we might conclude that they would love to have it so. No industrious men, or class of men, like to see their occupation gone. It is hardly fair, perhaps, to suppose that physicians ever pray for sickness on the people, but they must pray for their "daily bread;" and this comes by doctoring. And if none were sick, how could any be cured? Similar is the condition of the class of persons named. Far be it from us to attribute unworthy motives to them; but there is a possible danger in possible infirmity. The objection to a new class of laborers in the Churches is the increase of expenses; but mostly in preventing personal effort all the year round. It is believed that the Church has an ample supply of machinery now. No power is added by the multiplicity of parts. They seem not only unequalled for these lines, but positive weakeners to the Churches. If the lower rooms are distasteful, it must be remembered that they are in the way to the highest; but to reach the highest we must patiently keep the lowest till the Master says, "Go up higher." Exaltation follows humiliation. "He that gathereth not with Me scattereth abroad."

But let no one think we are opposed to evangelists. We only object to their entering into other men's labors, when there is room enough for all, and while there is "much land to be possessed." There is a real call for work of this kind in the regions beyond, where no Church is organized. Through all the land, in the old, as well as the newer portions of the country, there are neighborhoods unsupplied with religious privileges. The Gospel is not preached to them; the people are uncared for; no man cares for their souls. Praying bands, Young Men's Christian Associations, or other bodies, companies, or individuals, issuing from Churches in the vicinity, seem well adapted to this work; and if the "people have a mind to work," there is many a Church all the healthier, stronger and more fruitful for dividing its forces into bands, and holding several social services in such places as need them. This is true evangelism, and instead of milk, it gives meat to the Churches. "He that blesses others shall himself be more blessed." But evangelists or associations visiting strange Churches, whose branches ought to run over the wall, and who ought to be clear lights in the world and strong evangelizing forces themselves, are entirely irreconcilable with Gospel order. "Go, work to-day in my vineyard," is the word for each Christian. This done, we need no more.

## NOTES FROM OVER THE SEA.

BY OCCASIONAL.

The Free Episcopal Churches of England have received two Bishops by consecration. Bishop Cridge visited this country to confer the order and authority of Bishop upon the ministers selected for that honor and responsibility by their brethren. The "ecclesiastical parity of all presbyters" is affirmed as a fundamental tenet of the Free Church, and Bishop Cridge, in a wondrous address which he delivered during his visit, spoke strongly against ecclesiasticism, which he defined as "a Divine prescriptive right pertaining to the clergy through lineal succession from the apostles, to govern the Church, and a consequent power of limiting the Holy Ghost to the operation of their own hands in the creation of the Church—a right claimed by a vast body, both in the Church of England and in the other cognate Churches of ancient descent. The presumed possession of some such right, more or less defined, does, I believe, influence not a few of even our evangelical brethren within those Churches in their regard towards other bodies which, whether Episcopal or not, and whether or not possessing the same descent, are not of their communion." The consecration sermon by a minister of the new movement contains the following: "When we select one of our presbyters for a special Episcopacy, we do not thereby create a new order, but only appoint him to a special office; we do not reordain him, but hold a special service to dedicate him to a special work. In this we think we follow Scripture precedent. For instance, when Barnabas and Saul were selected for a special work, the Church fasted and prayed, and laid their hands on them, and then sent them away. Nor do we invalidate or repudiate the orders of the Non-conformist Churches; for if one of their ministers apply for admission either to the Free Church of England or the Reformed Episcopal Church of America, we do not reordain him, but receive him as an ordained minister—a minister already ordained—and believe his ordination to be as valid as our own." The Free Church movement will gain much momentum from the appointment of two Bishops. The validity of their orders cannot be disputed by the staunchest and most exclusive Presbyterians. Ecclesiastical states are equal to that of the Bishops of the Established Church. Disaffected Churchmen, clerical and laic, will feel no difficulty, therefore, in identifying themselves with the movement.

The spirit and sentiments of the foregoing excerpts present quite a contrast to those of the following quotation, from a recent number of the *Church Times*, the organ of the Ritualists: "The time is now extremely favorable for converting the posture of defense, which the Church has occupied in the face of Dissent during the last fifty years, into an aggressive attack all along the line; aggressive, that is, not in the sense of an outbreak of controversial violence and social discourtesy, but of

a resolute effort to evangelize the Non-conformist masses. We use the word evangelize advisedly, not only because it is the crying sin of Dissent that it never gives more than a fragmentary Gospel at the best, but because some forms of it, especially Primitive Methodism, are a positive curse and hindrance not merely to religion, but even to natural morality, such as is to be looked for from a well-conducted heathen." The *Times* calls for a winter campaign for the evangelization of Nonconformity. The insulting tone of the *Times* is only equalled by its ignorance of those whom it slanders. Primitive Methodism has done more to elevate the masses of England, and to reclaim them from immorality and sin during the half century of its existence, than the Church of England, with all its wealth and other advantages, has done since it became the State Church.

Spiritualism in the person of a Dr. Slade has come to grief in London. Professor Lankester visited the Doctor to witness his performances and communicate with the invisible world. This was his professed object, but his real one was to detect the imposture, and put an effectual quietus upon it, for he was skeptical about it. The British Association had thrust Slade into prominence by assigning to him an importance it should never receive. Professor Lankester summoned Slade before the magistrates under the Vagrant Act, but the trial has not ended. Spiritualism is a pernicious humbug, and yet the *Christian World* (of London) is out with an implied, covert vindication of it from the assault of Professor Lankester; and the *World's* patronized very largely by Methodists. Its undercurrent of hatred of everything that is sound and evangelical cannot be concealed. It crops out in some form in every issue. A professing Christian journal sailing under false colors is the veriest of all shames. Let the *Christian World* change its title, and appoint M. D. Conway as its editor; then it will at least be honest. As it now is, it is got up to sell, and it pays! "Within the evangelical faith," Dr. Asa Mahan says, "it has not a name to live."

Appropos of this quotation, Dr. Mahan is traveling through the country in the interests of the "holiness" specialty. He is now running the movement, inaugurated and conducted for a while by Mr. Pearsall Smith. A Mrs. Boardman assists him. If your able "English correspondent" would occupy one of his letters with an account of the position and tendency of the movement, it would be exceedingly acceptable and useful. I would accept his statements with much readiness, as the opinion of a distinguished minister and theologian, and also of one who is in much and thorough sympathy with the doctrine. I would, however, be slow and small of faith in the representations of those who are active in playing the role of specialists. It is their interest to write up the movement, and place it before the public in the language of favorable predilection. Holiness cannot be a specialty without placing it in an undue and semi-detached position in the circle of truth, and without producing an artificial and forced development of it in Christian life which is principally morbid and sentimental. It would appear that the Episcopal clergy more largely patronize the meetings of this party than the clergy of any other body. Presuming that these belong to the evangelical school, they could not consistently with their creed preach holiness as Methodists hold the doctrine. The Christian perfection of any Calvinist must be more or less Antinomian. It cannot be otherwise. "Complete in Christ," they hold as a fundamental truth, which is a fundamental truth; but the personal Christian completeness of the believer they do not hold as possible in this life. Whenever any one doctrine of Scripture is made a hobby or a hack, it is taken out of its place, and its definition and application in the disconnection which its representatives assign it must necessarily be defective, and will not tend wholly to edification or growth in the divine life. Dr. Mahan and those who are engaged in the same work are, no doubt, well-meaning and sincere, but the mission of the Church allows no margin for such organizations as theirs, and the commission of the ministry embraces the work to which they profess to have been specially called. Special agents and special agencies outside the Church and independent of the ministry are out of place, out of order, and out of harmony with the plan and purpose of the Head of the Church. The Church should employ and control all agents and agencies. When this is not so, disorder follows, divisions ensue, spiritual pride becomes rampant, Christian life and character are disjointed and dwarfed, and partisans struggle for pre-eminence and leadership.

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## NEGRO PECULIARITIES.

In order to get a comprehensive knowledge of any race or class of men, you must study them on their native soil where you can find all the different types and the circumstances that produced them. Brought up in "abolitionist" New England, where my ideas of the colored people were formed from the few neat and comely "uncles" and "aunties" who were found in the back seats of many of our churches, it was my candid conviction that the whole race was a pious and much-abused class of people who differed from white folks only in their tanned complexions. A daily contact with them for several months in the land

where they suffered for so many years has given me different, and perhaps less exalted, views of them, though the effect has been to greatly increase rather than diminish my interest in their welfare. A comparatively small number now live who can show the scars made by the awful system of slavery upon their moral natures seem almost indelible. It is with no desire to make public a brother's weaknesses that this letter is written, but only to do my humble part in arousing sympathy among Northern Christians for this suffering people, by showing the hard work to be done, and the generous help needed, to accomplish it. No missionary money ever spent by the Church has yielded such large and immediate dividends, and yet the treasury of the Freedmen's Aid Society is being crippled and this great work is being crippled at the time when it should be prosecuted with the greatest energy.

The peculiarities of this people may be classified, for convenience, under two heads—the social and the religious—though of course they will overlap each other to some extent. One of the worst stains that slavery has left is the natural tendency to deception and dishonesty. Brought up to consider themselves as simply their master's property, the rest of his goods, by their simple logic, seemed to be theirs if they could obtain possession without detection; so that, now, if hunger suggests loudly enough, a neighbor's corn-crisp or chicken-coop becomes common property at once. A mere suggestion of this trifling peculiarity to a Sunday congregation produces a complacent smile. The perfect solemnity and self-assurance with which a genuine negro will assert his honesty is overwhelming. It takes a residence of several months to accustom one to be on his guard and believe no man honest till he proves him so. It is an uncomfortable thing to be obliged to distrust those for whose welfare you are daily laboring, yet it must be endured. Of course all are not so, for, as I shall hereafter show, the colored people are susceptible of good influences. The family and social relations of their communities are, in most instances, in a bad condition, there being a strong aversion to the Scriptural injunction to be the husband of one wife. But in proportion as their pastors are faithful in their teachings and enforcement of Church discipline, these faults disappear.

As a class, the negroes are industrious, and having most of the mechanical trades in their hands, in good times they have a large proportion of the current circulation in their hands. Everywhere they are buying small places of their own, and live in quite comfortable independence. A few more years of legal freedom and educational advantages will bring them to the level of the laboring classes of the North. They are generous, spending their money freely to make their families comfortable, and to support their religious privileges.

Most of the older people have lost their ambition to learn, because they found it too difficult to keep their old and sluggish brains at work, and also because their physical wants require their attention; but there is an almost universal desire to have their children learn. As one mother told me recently, she taught her boys till they got ahead of her, and then she sent them to school. Of course the abilities of the children to learn differ very much, but it is a mistake to believe that those of mixed blood, or "yellow niggers," as their black companions very contemptuously call them, are always the smarter. Of course those who have coursed in their veins a large proportion of the blood of the "first families," inherit much of their fathers' intelligence, yet the tendency is to be very stupid. Some of the blackest of black faces, and curliest of woolly heads, cover brains most brilliant and full of the keenest originality. In this class you find the greater part of the most brilliant orators and active workers. As a whole, the younger generations are blessed with ready memories and great imitative powers, rarely than with logical and closely-thinking minds. If you preach a sermon with any thoughts which they can grasp, these will be repeated in prayers and sermons ever afterwards, and sometimes with little regard to fitness of phraseology. A long, euphonious word is a gem to be worked in on all occasions, and often with ludicrous effect.

But we must leave this side of the subject to speak of the religious phase. Here, as well as among a large class at the North, there is an alarming tendency to make religion a mere matter of emotion and excitement, and to forget that our Saviour enjoins obedience to His commands as well as joy in believing. Emotion is good, but when a system of preaching and teaching leads the ignorant to consider religion and morality two different things, and to measure a man's religious experience by the pitch of excitement to which he can work up his emotional nature, a great error is made. A minister among the colored people is successful in proportion as he can get his audience into a fever of excitement, and bring scores to the altar in such a state of mind that they know not where they are or what all the noise is about. This is often accomplished simply by the minister pounding on the desk, and shouting, and shaking hands with the brethren, till it becomes a contest as to who can be most distinctly heard. The result is that great advantage is taken of the Methodist doctrine of "falling from

grace," and the first duty of a new pastor is to "clean out" the Church, and remove the corrupt fruit of the last revival or camp-meeting. Scores of men who have labored in this work can bear witness that this is no exaggeration. Now, such things, combined with the lack of moral teaching from the pulpit, produce not only a disgust for religion with intelligent people, but, what is more dangerous, give this poor people a wrong idea of true religion.

Now it is a noticeable fact that in neighborhoods where education has made any progress, this state of affairs becomes greatly modified for the better, and it is because education exerts such a good influence even on the religious life of the colored people, that we urge so much the necessity of pushing forward this branch of our missionary service with increased zeal. Our missionary appropriations for the support of preaching will never produce their proper fruits till we have an educated ministry. A few years of persistent work in this direction will make our colored schools self-supporting. Every year of delay sows seeds of error and ignorance that will be long-enduring obstacles in the way of elevating this people. Our white work in the South—at least in this State—seems like one of doubtful expediency unless the Methodist Church desires to make proselytes for her own glory; but the colored people receive no help but from the North, and no one can question that our commission to this department of the work is divine.

E. O. T.

## A LOST CHORD.

Sent one day at the organ,  
I was weary and ill at ease,  
And my fingers wandered idly  
Over the noisy keys.

I do not know what I was playing,  
Or what I was dreaming then;  
But I struck one chord of music,  
Like the sound of a great Amen.

It flooded the crimson twilight,  
Like the close of an angel's psalm;  
And it lay on my fevered spirit  
With a touch of infinite calm.

It quieted pain and sorrow,  
Like love overcoming strife;  
It seemed the harmonious echo  
From our discordant life.

It hushed all perplexed meanings  
Into one perfect peace,  
And trembled away into silence  
As if it were loth to cease.

I have sought, but I seek it vainly,  
That one lost chord divine,  
That came from the soul of the organ  
And entered into mine.

It may be that Death's bright angel  
Will speak in that chord again;  
It may be that only in heaven  
I shall hear that grand Amen.

Adelaide Procter.

## SOUTHBRIDGE—REUNION.

BY REV. R. W. ALLEN.

A reunion of former pastors, those who resided here before they entered the itinerancy, and members and friends of the society, was enjoyed on the 26th ult., and it was a most delightful occasion. A good number were present. The principal exercises were confined to the evening, and were greatly enjoyed. The supper provided by the ladies came as near perfection as anything of the kind we may expect to find in this world. The exercises which followed were what might have been expected, rich in incident, and full of stirring reminiscences of the past. John O. McKenstry, esq., son of one of the original and most distinguished members of the society, presided.

The writer of this sketch was called upon for some remarks, which were in brief as follows: The society was organized in 1834, by Rev. J. M. Bidwell, then stationed in Webster. Rev. Ezekiah Davis, of Dudley, was for the first pastor, who continued with the society till the summer of 1835, when Rev. F. P. Tracy was stationed on the Southbridge circuit. In 1836, the writer was sent to the circuit, then embracing five towns—Southbridge, Sturbridge, Woodstock, Dudley and Charlton. Rev. C. A. Carter was his colleague. He lived in the house of John McKenstry, residing about half a mile from the Globe village near to the Charlton line, who was very kind to give him his parlor, which was used as parlor, sitting-room, dining-room, kitchen, sleeping-room and study, and here he very pleasantly spent the year, and had the satisfaction of having every department of his tenement on the same floor, and so near to each other that they could be entered very easily.

He found about thirty members in the society at Southbridge, a noble band of devoted Christians, among whom were John McKenstry and wife, Joel Cheney, his brother and their wives, the three women being sisters and belonging to the old Batchelor family of Charlton, one of the most distinguished in early New England Methodism, and one of the favorite homes of Bishop Asbury and other early itinerants, from which went out two of the most devoted and successful Methodist ministers, Elijah and David Batchelor, and one daughter who became the wife of Rev. Lawrence McCombs, one of the most distinguished of the early Methodist itinerants. Then (in 1836) they worshipped in a school-house; now, they have a large, beautiful church, a very neat, commodious parsonage, a large congregation and flourishing society.

Brothers N. D. George and William Silverthorne, of the former pastors, referred to many interesting incidents of their successful pastorates, and regarded them as among the happiest years of their ministry. Few societies have

given so many ministers to the itinerant ranks, among whom are Revs. John Noon, Albert Gould, and the brothers, Porter M. and Charles H. Vinton, all of whom were present and interested the meeting with very timely remarks. Brother Dana Robinson, a layman, formerly a member of the Church, was also present and addressed the meeting, a fine specimen of a right earnest, devoted and shouting Methodist. His stirring remarks called forth the amens.

Rev. J. C. Smith, the pastor, who had very wisely arranged the reunion services, is enjoying life greatly, and is meeting with excellent success in the society. The relations existing between pastor and people are exceedingly pleasant. We shall long remember the excellent family who kindly entertained us—Mr. Litchfield, who showed us much that is interesting in that old flourishing town, and his wife who provided so finely in that beautiful home, the daughter of our late, much lamented Piny Wood.

We should not be surprised if the New England Conference was held in Southbridge at no distant day. We are sure it would be well entertained there.

## THE WIND-HARP.

I sat my wind-harp in the wind,  
And a wind came out of the south,  
Soft, soft, it blew with gentle ood,  
Like words from a maiden's mouth.

Then like the stir of angel wings  
It gently touched the trembling strings;  
And oh, my harp gave back to me  
A wondrous, heavenly melody.

I set my wind-harp in the wind,  
And a storm from the north blew loud,  
From the icy north it hurried forth,  
And dark grew sea and cloud.  
It whistled down the mountain's height,  
It smote the quivering chords with might,  
But still my harp gave back to me  
Its tender, heavenly melody.

Ah me, that such a heart were mine,  
Responsive tuned and true,  
When all was glad, when all was shine,  
Or when storms of sorrow blew.  
That so, 'mid all the fret and strife,  
The jarring undertones of life,  
My life might rise to God, and be  
One long harmonious symphony!  
—Temple Bar.

Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring through which it proceeds. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger. Love trusts on, ever hopes and expects better things, and is a trust springing from itself, and out of its own depths alone. —Rowland Hill.

## Our Book Table.

Harper & Brothers have issued a tasteful and sumptuously published volume for the holidays. It is *THE RIME OF THE ANCIENT MARINER*, by Samuel Taylor Coleridge, illustrated by Gustave Doré. It forms a very large quarto, and is printed upon thick and beautiful paper. The subject and the artist are singularly adapted to each other. Nothing more weird or startling has been written than this fascinating and harrowing poem of Coleridge, and nothing could better suit the illustrator of the *Wandering Jew* and Dante's *Inferno* than the terrible pictures that floated off the poet's brain in one of his wildest dreams. The poem is first published by itself, so that it can be thoroughly enjoyed, and then the full page engravings follow, illustrating every vision of the crowded stanzas of this most musical and most marvelous of poetic fantasies. The pictures are not so terrible as some in the other volumes of Doré, to which we have alluded, but they are startling enough, and fully interpret, if they do not give an additional horror to, the fearful delineations of the poet. The book will be a popular and elegant holiday gift. Its price is \$15. Lee & Shepard have it, in Boston.

The favorite Boston gift-book of the season will probably be *THE SKELETON IN ARMOR*, by Henry Wadsworth Longfellow, with illustrations by Mary A. Hall, and elegantly published by James R. Osgood & Co. It is more attractive, in its artistic and mechanical execution, than the remarkably popular *Hanging of the Crane*, of last season. The subject afforded a fine field for varied illustration, and the artist has fully sustained the reputation earned by her previous work. Each stanza of this fine ballad, embodying the last legend of The Old Round Tower at Newport, has a page devoted to it, and is set in varied and very beautiful emblematical designs. This is followed by a full page engraving. The whole book is a gem, and will be the symbol of love and cultivated taste upon thousands of tables, during the coming Christmas. It will find few peers by its side. Price \$5.

Under the auspices of the Howe Memorial committee, a MEMOIR OF DR. HOWE has been prepared by Mrs. Julia Ward Howe, and is published in a beautiful form—in paper covers for \$1.00, bound in muslin, \$1.50—and can be obtained at the sale-rooms of the Perkins Institution for the Blind, 27 Aron St., Boston. Any profits arising from its sale will be devoted to the Howe Memorial Printing Fund, for the publication of books for the use of the blind. The memoir is written in admirable taste. It might have been swelled to thrice its size, but it has no padding. It is a simple, modest, clearly-told record of the life of this remarkable philanthropist, bringing out his strong and many qualities, his generous benevolence, and his persistent, ingenious and practical charity in behalf of the defective and perishing classes in the community. His two noble institutions in this city—for the blind and the idiotic—will be his perpetual and appropriate monuments.

Roberts Brothers publish, in a handsome quarto of 428 pages (price \$2.00), the lectures of Mr. John Weiss, which, when delivered last season in Wesleyan Hall, attracted so much attention, and won such general applause. The volume is entitled *WIT, HUMOR AND SHAKESPEARE*. There are twelve essays, which, taking some of the chief characters of the great dramatist as an illustration, bring out with remarkable freshness and power characteristics of representative men and women. There is nothing com-

monplace in Mr. Weiss. He has not availed himself of other people's thoughts, but with his rare insight into the ideal men and women of Shakespeare, and his equally rare power of clear and nervous expression, he has given a series of remarkably original and suggestive studies upon this master of human nature. We rarely read so comfortably after Mr. Weiss as in this volume.

The same publishers issue the second of the promised series of Walter Savage Landor's *IMAGINARY CONVERSATIONS*. The present volume contains the Dialogues of Sovereigns and Statesmen. We have here a wonderful variety, and from a familiar acquaintance with the extraordinary records of the characteristics of some of them, we can form some judgment of the success of Landor in reproducing their probable sentiments and style of speaking. Here speak King Richard I., King Henry IV., Oliver Cromwell, King James I. and Casanova, Washington and Franklin, Lord Chesterfield and Lord Chatham, Mahomet and Sergius, the Duke of Wellington and Sir Robert Peel, and a score of others. It is a curious work, and has justified its claim to outlive its generation in literature.

We have examined with great satisfaction the volume just issued by Jos. B. Coates & Co., Philadelphia, embodying several of the *Essays in Literary Criticism*, by Richard Holt Hutton. Mr. Hutton is the chief editor of the *London Spectator*, a journal whose literary papers and general criticisms of writers and public affairs are more often quoted with approval in this country than any other foreign publication. Mr. Hutton has an enviable reputation at home, and this volume will give him a high place in the estimation of appreciative American readers. It is delightful to turn from the short, descriptive notices of current literature appearing in our periodicals, to read an extended, thoughtful, subtle criticism, by one abundantly able to perform the task, and entering upon it without needless or personal predilection, but with conscientious sincerity. Mr. Hutton has thus done, and well done, his work. His subjects are Goethe, Hawthorne, Clough, Wordsworth, George Eliot and Matthew Arnold—remarkable contrasts and admirable selections. The volume is 12mo of 355 pp.; price \$1.50.

*THE RELIGION OF EVOLUTION*, by M. J. Savage, Lockwood, Brooks & Co., 12mo, 253 pp. The volume embodies a series of sermons preached by Mr. Savage in his pulpit, and attracting so much attention as to be reproduced in the hour of temptation. We read Mr. Savage's "Christianity the Science of Manhood" with great pleasure, but frankly express our disappointment with this. It adds nothing to the scientific side of the question. Not satisfied with accepting the latest generalizations of the science, and showing how a liberal faith finds support rather than embarrassment from them, he takes up the state line of about the orthodox ministry and the evangelical theories, and treats them as if the former were absolutely opposed to, and constantly denouncing the revelations of science, and the latter were ready to fall, with their inspired Book, into the yawning abyss which modern science has opened directly in their path, and to be buried out of sight forever. Mr. Savage must know that he does not do justice to the intelligence of his former ecclesiastical brethren, and does not bear honest testimony in reference to their attitude towards a true progressive science, or even their religious sentiments. Some of the noblest and best evangelized men are evolutionists, and some of the finest and best liberal scholars are not. We question whether the gospel of evolution, as set forth in this little work, will strengthen men in the hour of temptation, relieve the poverty of the city, build hospitals, save young people from throwing away their opportunities, or comfort stricken or bereaved hearts. There is more calm truth in the admirable paper of Dr. A. P. Peabody, in the November issue of *The Unitarian Review*, on Religion Independent of Science, than we can glean from all the pages of this volume.

*LIGHT IN THE CLOUD, or Hints of Comfort for Hours of Sorrow*, is a miniature volume of 128 pages, from the same publishing house, and from the pen of the same author. It is an excellent and helpful little manual, full of suggestive words for hours of trial, intermingled with some fine verses appropriate to the theme. It is an interesting little volume, and will carry thoughtful comfort into many bereaved homes. We should not wish to leave out anything new in its pages, but should desire, rather, to introduce into it Jesus as the great Comforter, when the heart breaks with its sorrow.

Robert Carter & Brothers have issued, in a very handsome form, Dr. J. H. Macdunn's *FOOTSTEPS OF ST. PAUL*, or ST. PAUL'S JOURNALS. It is a companion volume to the *Footsteps of St. Paul*, and gathers up all the New Testament incidents connected with this apostle, arranging them in regular order, and bringing out all their spiritual significance and moral lessons. It is full of instruction, and shows how the Scripture, in a series of lectures, may be made intensely interesting and profitable to our most popular and effective ministers produces his strongest efforts in a similar use of Scripture characters.

From the same house we have *CLASH AVERN: A Story of the Spanish Armada*, by Emily Sarah Holt. In the form of an exciting tale, all the historical facts connected with the attempted Spanish invasion of England are brought out. The book is an attractive and whole-some one.

The National Temperance Society, New York, have issued a very handsome quarto, profusely illustrated, for little readers. It is entitled *WATER LILIES*, and is crowded with nice little stories and pleasant ballads, all teaching the best of truths to the young readers. It will be an admirable gift-book.

Lee & Shepard have for sale a handy pocket calculator, entitled *ROPP'S COMMERCIAL CALCULATOR*, adapted to all forms of business, crowded with valuable tables, showing the methods of rapid calculation, and offering facilities for those not familiar with mercantile modes, as well as prepared tables for those that are. It is compiled by Christian Ropp, Jr., of Bloomington, Ill.

*NEW MUSIC*. From Oliver Ditson & Co.: Vocal—When the Corn is Gently Waving, by W. W. Bentley; The Sailor's Grave, by A. S. Sullivan; She Loved Me in Little John's Summer Time, by H. P. Kneen; Little John's Grave, by H. P. Kneen; Angels Wailed Her in Heaven, by G. L. Lyle; They're Looking Me, by the same; Nobody's Darling But Mine, H. P. Danks. Instrumental—Legends, by Gustav Lange; Emma Polka, by C. G. Bergendahl.

From G. D. Russell & Co.: Vocal—The One White Rose, by C. H. Dana; I Arise From Dreams of Thee, by C. W. Marston; Remembrance and The Dream, by the same; Sing No Sad Songs for Me, by C. Henshaw Dana; Glamour, by the same; Dream, Baby, Dream, by C. W. Goodwin; New Stars are Lit in Heaven, by the same; The Book of My Soul, by G. W. Marston. Instrumental—Berceuse, et Chœur des Chasseurs, by G. W. Marston; Sonata in G, by G. R. Paine; Rocky Dell, by E. A. Gown.

LETTERS.  
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Made only by ROBINSON BROS. & CO., Boston.  
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Many men fail who need not. They possess great qualities and are born to succeed, and would do so if only their better nature could come to the front. But there is a dead flow

the greatness of charity, or men of peculiar social attractions, rendering themselves welcome guests in all circles. Mr. Spurgeon rather gains than loses as he advances in years. Our last En-

We propose as our present theme an illustration of the means which the leaders of this new crusade have adopted to aid in carrying out their measures and attaining their aims. Since the beginning of the present year, they have published in Nonfchatel, Switzerland, a

With almost as much interest as was once felt in sealed-up Japan has the Christian Church been of late years watching the state of Russia, and the, to us, somewhat mysterious Russo-Greek Church. We know of Lord Radstock's preaching and the reception it met with; we know that there are multitudes of English governesses throughout the empire, Protestants, who cannot fail to make their mark upon the impressive young minds committed to their care. We have heard of efforts made, successfully too, to circulate the Holy Scriptures among the poor, and of female colporteurs—"Bible women"—who for this purpose

"Vid" in one of his New York letters refers to a sad case, which is only one of many. There is no place sacred from the presence and poison of wine, and in the end it always turns like a serpent and stings like an adder.

"The sad case of Rev. Dr. Patterson of Elizabeth, N. J., recently deposed from the ministry for intoxication, is a lesson to physicians and patients that ought to be heeded. It is a case of the same kind as other victims of the revived alcoholic abuse in medicine—a of a medical prescription applied to a patient who was hereditarily predisposed to the morbid appetite. The result of this wise advice was the development of an appetite and a habit which the patient was unable to resist, and the strength to restrain within those virtuous bounds he like somewhere between, say, the second and third, or the third and fourth glass. Vices and habits are not measured in terms of quantity and may be measured by the toll, like other liquids and unstable substances."

A call for a Christian Convention, to be held in the Tabernacle, in Chicago, August 21-23, has been issued, by the committee who have charge of the meetings conducted by Messrs. Moody and Sankey. Pastors of churches, editors of religious papers, professors in theological seminaries, and laymen properly accredited by Christian associations and Churches will be entitled to the privileges of the Convention, and to reduced rates at hotels and on railroads. Mr. Moody will preside, and topics of vital interest in Christian work will be discussed, and a full opportunity given for comparison of views.

ed on Leisure Hours, for the Day Street Church recently. His lecture, which was

the second  
to him at the



orously expressed, was greatly admired, and will not soon be forgotten. Mr. Meredith's popularity is fully sustained in his platform efforts.

**North Blanford.**—This charge has been favored for one week with the labors of Rev. E. Davis, evangelist, of Reading, Mass. He is truly a man of God and well qualified for his work. He rendered the pastor much help, and his labors here will never be forgotten. We heartily recommend him to the churches as truly called of God to do the work of an evangelist. This place has not been so aroused for some time.

EDWARD DAY, Pastor.

**Plymouth.**—Rev. J. W. Malcolm, who last summer was compelled to retire temporarily from the charge of the Pleasant Street society on account of failing health, has so far recovered his accustomed vigor as to be able to renew his labors, and is preaching with great acceptance.

On the occasion of the recent quarterly visit of our Presiding Elder, Rev. W. V. Morrison, to Plymouth, the little daughter (Maud Woodruff) of Rev. J. W. Malcolm was christened. To accommodate the large number of friends who desired to witness the ceremony, the service was held in the church, and the exercises were very impressive. The whole scene, as presented by the pastor and wife as they consecrated their daughter to the Lord Jesus Christ, in this holy ordinance, was one never to be forgotten by the large audience in attendance.

**East Pepperell.**—Mercy drops are falling; we are looking for the shower.

An Auxiliary of the Woman's Foreign Missionary Society was recently organized—members, thirty-seven. Mrs. Taplin was present, to the delight of all.

Eighteen were taken into the Amesbury M. E. Church, November 5, and five by letter. Brother Wallace is working with all his might.

#### MAINE.

**Gardiner District Ministerial Association.**—The session of this association was held in Auburn, Oct. 22-25, and was very interesting. The attendance was quite good; the brethren to whom parts were assigned were generally prepared; the programme was unusually varied; the devotional sessions fervent and spiritual.

The first evening was devoted to the Sabbath-school interest, and the principal address was by Brother J. G. Sprague. It was an able and timely presentation of some of the most pressing needs of the Sabbath-school. Brothers Ladd, Bond, Campmeier, John Allen, and Lindsay followed with brief remarks. Tuesday morning the association was organized by choosing Rev. E. Martin for president, and I. G. Sprague for secretary. One hour was devoted to reports from the charges, which were very encouraging. Several are enjoying a blessed revival. Brother W. S. Jones read a very able essay upon the following topic: "Are there any constitutional objections against an elective Presiding Eldership?" He took the ground that there were none, and he brought forward a formidable array of historical facts and logical arguments to prove his position. This essay was requested for publication. The question of two districts, instead of three, was discussed at length; and while some serious, practical objections were raised, a majority were in favor of trying the experiment. Brother Bolton read an essay upon "To what extent is it best for ministers to advertise to the world the ineffectiveness of Church members?" The essay excited a good deal of discussion which was very profitable. Brother E. L. Bond read an excellent essay upon the same subject. A. S. Ludd read an essay upon, "The temptations to, and evils of, plagiarism." The essay, and the discussion which followed, showed that this is an evil that needs to be sternly rebuked. The question of the relative financial claims of Bishops, Presiding Elders, and pastors was pretty effectively ventilated.

A very interesting memorial service in reference to the late Bishop Jones was held on Tuesday evening. The Scriptures were read and prayer offered by Brother Ladd, and appropriate remarks were made by Brothers A. Sanderson, N. C. Clifford, E. Martin and L. B. Knight. This service was followed by a sermon by W. S. Jones from Eph. ii, 8, 9.

Wednesday morning a very sprightly and happy paper was read by Brother Wetherbee, entitled "General Conference Notes." This was requested for publication in the HERALD. Brother Wardwell read a paper on "The model pastor," which the writer did not hear. Brother Lindsay and his people gave us a very warm reception. Campmeier John put in the spice, and altogether it was a season of universal interest.

The next day to be held in the afternoon, Brothers Jones, Murphy and Sylvester are the committee to prepare the programme.

**West Phillips.**—The friends of Methodism met at the church for a quilting, which resulted in two friendly competitors with the name of the donor on the squares, and a piece of music on one, written by Prof. Hodges. This was followed by a picnic supper, after which the comforters, with a roll of greenbacks, were presented to the preacher in charge with an appropriate speech by Prof. H. The occasion was a very pleasant one, and was much enjoyed by all present. Temperance in the village has been somewhat revived.

**Correction.**—The young man accidentally killed by the discharge of a shot-gun at Kent's Hill was not "hunting ducks with President Torrey," as stated by your copyist "C"; neither was the wound in that part of the body named in the item of last week's issue.

Sidney F. Russell was a slave in Georgia until fifteen years of age; he was captured by Gen. Sherman's army, and in the providence of God was brought to Boston where the sympathy and aid of Christian men of Tremont St. Church was enlisted in his behalf. He has been a student at the Maine Wesleyan Seminary about two years, supported by the generosity of Christian friends at Boston until very recently, when Dr. Torrey took him into his family, giving him board and other necessities to help him in procuring an education. On the last morning, Saturday, Oct. 14th, the Doctor and Sidney went down by the pond to get some boughs to cover up the plants. Sidney harnessed the horse, and remembering that there was a covey of partridges that had his feeding places in that vicinity, he placed his gun in the wagon. After riding a rod or two, the Doctor spoke to Sidney about the gun, cautioning him against ever carrying a loaded gun with a cap on it. After arriving at the shore of the pond, the horse was secured on the opposite side of the road, and the Doctor had stepped away from the wagon a little distance, when Sidney reached for his gun, drawing it towards him by the muzzle, when the hammer caught, and discharged the contents into his breast on the right side between the second and third ribs. Dr. Torrey sprang to him at the report, taking him in his arms, but being unable to lift him into the wagon, he gently laid him upon some boughs, and ran for help which was near by. A physician was soon on the spot, and after examination pronounced the wound fatal. He was lifted into the wagon, conveyed to the Doctor's house, and lived about one hour and a half. He said, "Doctor, I did not put that cap on the gun." And in public relation of the occurrence the Doctor said he never saw such a look of surprise as there was on that boy's face when he took him in his arms—surprise that the gun was capped. The resolutions which appeared last week from a committee of his fellow-students, is the language of all our hearts.

C. C. MASON.

**Rems.**—The 57th course of lectures of the Medical School of Maine will be given at the Medical School of Maine, by Prof. Burt G. Wilder.

Miss Anna E. Haley, class of '73, Bates College, is pastor of a Church in Cove, New York, and Miss Maria Mitchell, class of '69, has been elected professor of languages in Vassar College.

At a recent meeting of the Council in Augusta the nomination of Mr. W. J. Corbitt as superintendent of common schools was unanimously confirmed. The appointment is regarded as one most fitting to be made.

Mrs. Hannah, the oldest resident of Andover, died Oct. 4, aged 91 years and four months. Mrs. H. was a very estimable lady.

Drummond Hall in Farmington was dedicated Oct. 27th. The religious interest in the place is good, so we learn.

South Baker, of Bingham, a young man 13 years of age, and an only son, met with a fearful death Nov. 2. While at work in a saw-mill at that place he caught on a shaft, breaking nearly every bone in his body. He lived four hours in great suffering.

Rev. S. D. Morley, lately of Keesville, N. Y., will supply the pulpit of the Elm Street Baptist Church in Bath during the coming winter.

Rev. Mr. Clark, pastor of the Methodist Church at North Anson, has been compelled by failing health to resign his charge.

The Lynn playing band are now laboring in Winthrop. Their meetings promise to be very successful.

Rev. John T. Marsh, a graduate of Bowdoin College, Brunswick, class of '62, has been elected Missionary Bishop of the Episcopal Church of Cape Palmas, coast of Africa.

Horace Reed Patten, of Bath, died in San Francisco, Oct. 28. He was a graduate of Bowdoin class of '75, and went to California for the purpose of regaining his health which had been impaired by severe study. His death is much lamented.

The annual session of the Somerset Musical Association will be held at Skowhegan, Dec. 13, 14, and 15, under the direction of Prof. L. A. Torrey, of Bath. A time of general interest is anticipated.

Two hundred and fifty citizens of Augusta have visited the Centennial Exhibition. Dr. William Child, of Bath, delivered the graduation address at the Dartmouth College Medical School, Nov. 1st. It gave general satisfaction, and was pronounced of a high order.

A little son of Mr. James Andrews, of South Paris, was saved from drowning in a mill-stream near his father's house, a few days since, by a large Newfoundland dog. As no person was at hand when the accident happened, the boy must have perished but for the dog who swam out into the stream, caught the boy, and brought him ashore.

There is much religious interest prevailing in Androscoggin and Kennebec counties among the evangelical churches.

An academy is to be established in Berwick. One gentleman has subscribed \$10,000, and another has given six acres of land toward the enterprise. Five persons rose for prayers Nov. 5th, after a sermon by Rev. Mr. Wilson of the M. E. Church in this village.

Two persons were baptized and three received into the Baptist Church at Alfred, Nov. 5th, by Rev. Mr. Ives, pastor.

A good revival interest is enjoyed in the Free Baptist Church at Parsonsfield. Several persons have expressed a desire to seek the Saviour.

The Free Baptist quarterly meeting was held in Kennebunkport, recently. The reports from the several churches indicate a healthy religious interest among the churches.

The report, just published, of the Y. M. C. A. State convention, which was recently held in Saco, has the following interesting items in connection with the evangelistic efforts last fall and winter: "Thirty-five persons were converted in six months; 42 meetings were held, and 1056 persons expressed a desire to lead a Christian life. Meetings were held in 23 Congregational, 14 Methodist, 9 Baptist, 11 Free Baptist and 3 Christian Baptist churches." It was voted to prosecute this work the present fall and winter.

C. M. Bailey, a Friend, with Methodist enthusiasm, a wealthy business man, with business and heart consecrated to God, is the president of this association.

Rev. L. Z. Ferris, pastor of the Congregational Church at Gorham, read his resignation as pastor of this Church, last Thursday evening. This step, which Mr. Ferris feels called to take on account of the severity of our winters, was deeply regretted by his people. The resignation is to take effect January first.

Dr. S. H. Weeks, of Portland, son-in-law of the late Rev. P. C. Richmond, has been appointed lecturer on anatomy at Brunswick, in place of Dr. Dunster, resigned.

Rev. J. A. Strout received ten persons into the Church at West End, Portland, and three at Woodford's Corners, Nov. 5th. The revival interest continues with good prospects at Woodford's Corners.

Fourteen have recently united with the M. E. Church at Maryland Ridge, under the pastoral care of Brother W. P. Merrill, L.

#### EAST MAINE.

**Casine.**—We are having a good religious interest on nearly every part of the coast. Quite a number have been converted of late in the "Dunbar neighborhood," and the interest is unabated in that locality. The camp-meeting held at North Casine was a season of great spiritual power, and there is good reason to believe that scores of souls are saved in Christ.

M.

Possibly Aroostook county is entitled to a part of the credit in producing that bear. The steamer Arizon has been placed on the route between Calais and Boston. Capt. Brooks, lately of Calais, is to command the steamer.

Mr. F. L. Bartlett, State assayer, has recently examined the copper ore taken from the mine in Blue Hill. He finds it the best ore he has seen for some time, and considers the mine a valuable one. The richest vein of ore has been traced two and one half miles. There is now a crew of thirty-five men working the mine, and more are to be added. Mr. Bartlett has also visited and examined a valuable silver mine which has recently been discovered in the town of Sedgwick. Farmers of Eastern Maine, before you sell the farm, or leave it to "West," see what returns the farm will make for careful culture, and be sure that you are not selling for a trifle, a lead, copper, or silver mine of great value.

By change of proprietorship the Aroostook Valley Sunrise passes into the hands of Charles E. Marshall.

Mr. C. G. Atkins has purchased from Shaw Brothers, the exclusive right to take spawn at Grand Lake stream, for one or two years, paying for the privilege two hundred and fifty dollars per annum. Mr. Atkins, however, is to return twenty-five per cent. of the fish hatched to the waters from which the spawn was taken, in accordance with the State requirement through its commissioners.

Mr. C. H. Talbot, the well-known temperance reformer, is now studying at the Bangor Theological Seminary for the ministry.

Rev. C. C. Tilley was ordained pastor of the Baptist Church in Nobleboro', Oct. 25th.

Rev. Dr. Butler, late pastor of the second Baptist Church in Bangor, entered the field as an evangelist. He began his labors at South Win, where an interesting work is in progress.

During the quarterly meeting at Edmunds, Nov. 2 and 3, thirteen persons were baptized, all of whom excepting two were heads of families. Seven were received into full membership in the Methodist Church there on the Sabbath, Oct. 29.

Four persons have lately risen for prayers in the Methodist Church in Cutler.

In Pembroke a few have risen for prayers, some of whom, if not all, are now rejoicing in the consciousness of pardoned sin.

C. A. P.

#### RHODE ISLAND.

Rev. Erastus Smith, of the Rocky Mountain Conference, is spending a few days with his friends in Providence and Bristol. Brother S. represents that the prospects of our work in Utah have greatly brightened during the past two years.

One of the oldest Methodists of Rhode Island, William C. Thurston of Newport, who died while on a visit to his son in Rehoboth, Mass., in the ninety-fourth year of his age. Father Thurston was greatly beloved by his brethren, and was also held in high esteem by the citizens of Newport. He was a beautiful example of sunny old age.

Rev. Dr. Malcom preached his farewell discourse to his people on the 5th inst., preparatory to assuming the duties of agent of the American Peace Society. One statement in his sermon shows that the sacrifices are not all made by the people, but are shared by the ministry. He said that in the twenty years of his pastorate in Newport he had expended no less a sum than \$30,000 for the promotion of Christianity. How many of the wealthy Christians of Rhode Island or New England, even though they reckon their property by millions, devote \$1,500 annually to the support of Christ's kingdom, and do it for twenty years? Not many, we think. But this minister has done it, bearing, we are sure, much heavier burdens than the members of his or any other Church.

#### CONNECTICUT.

The Norwich District Preachers' Meeting held its autumnal session at Williamstown, W. A. Luce preached on the Power of God's Word, and J. D. King on the Nature and Operations of True Repentance. Romanism and the Common Schools were presented by A. L. Dearing and J. F. Sheffield; The Care of Probationers by G. W. Anderson and G. E. Fuller; The Best Method of Dealing with Scientific Unbelief by A. W. Paige; The Nature and Limits of Probation by H. D. Robinson and E. F. Smith; The Proportion that Ought to Exist Between the Salaries of Officials and Pastors, by F. A. Crafts and A. J. Church; and an Exegesis of Rom. i, 19, 20, was offered by L. D. Bentley. All the essays produced gave good proof of thoughtful consideration of the subjects, of an evident desire to attain the truth, and to speak the truth, and of the many sided powers which Methodist preachers attain in the unrivaled school, the itinerancy. The discussions of the themes also illustrated the facility with which these men take up a new theme and treat it thoroughly and wisely on the instant. It was pleasantly manifest in the tone of the discussions, as well as in the devotions of the meetings, that these men were familiar with more than the shell of science and theology—it was, also, "with the deep things of God." It was an agreeable and profitable meeting. Thanks are voted to the Church, and to the New London Northern Railroad Company for generous favors.

#### A. J. CHURCH.

**East Berlin.**—October 15th was a day of unusual profit and spiritual power with the Church at East Berlin. Seven were baptized and united with the Church in full. Still there are multitudes about us unawakened, and the feeling is growing that we must have salvation here this winter.

L. W. STAPLES.

#### NEW HAMPSHIRE.

**Conway.**—The Lord is still at work in Conway circuit, N. H. Last year we dedicated a free church to the worship of the Lord in the south part of the circuit, which was accomplished by a self-sacrificing and noble Christian men; and they soon saw that God was well pleased with their work. For many attended the means of grace, both public and social, and in the winter to Holy Spirit in a measure was poured upon the people, and quite a number were converted, the most of whom continue to walk in the light of God. Therefore, in that part of the circuit we have a strong and faithful class. A short time since thirteen were baptized, quite a number joined the Church, and some of late have expressed a determination to seek the Lord; and as we intend to hold extra meetings next month, we ask your prayers that they may result in the salvation of many souls.

H. B. MITCHELL.

**Gleanings.**—The thirty-second annual catalogue of the N. H. Conference Seminary and Female College is out. It makes a fine appearance and a good showing. The fall term, now in progress, is a very good one with the seminary, 170 students being in attendance. The class in instrumental music numbers 20, and the theological class, 14. The new teachers—Prof. Blake, in the de-

partment of Greek and Latin, and Miss Lord, the preceptor and instructor in natural science—were very popular. The ladies of the institution held a reception recently, which was a very successful affair. A prize contest in declamation is to take place Nov. 20th, and a musical concert Nov. 18th, both of which occasions are looked forward to with much interest. Improvements have been made in and about the seminary, and the change is very noticeable and agreeable. This school has the name (which it seems to deserve) of being the cheapest school of its grade in the State. The tuition for English branches is but \$6 per term, and the price of board \$3 per week; while a deduction is made to all local preachers and the children of ministers.

Rev. Israel Alsworth, pastor of the M. E. Church in New Ipswich, is afflicted in the loss of his wife, whose death occurred November 1st, of pneumonia. They had been married but little more than a year. She was a most estimable lady, and the parish at New Ipswich will feel her loss keenly. The funeral was attended November 4th, Rev. W. M. Ayer, of Winchendon, assisted by others, officiating. A touching scene at the funeral was Mrs. Alsworth's Sunday-school class, with their tearful eyes and floral offerings.

At Chichester, November 5th, Rev. A. R. Lunt administered baptism to a number in the M. E. Church, received eight into full membership in the Church, and several on probation.

Rev. J. B. Robinson, A. M., president of the seminary at Tilton, is now the author of three works whose titles are: "Indelibly Answered," "Emeline, or Home, Sweet Home," and "The Vines of School." They have received very favorable mention from the press and individuals who have examined them.

Rev. Mr. Parker, pastor of the M. E. Church at Cornish, has been lately bereaved of his wife, an earnest Christian lady. Her funeral was very largely attended on Sunday, Oct. 29th. She leaves a large number of friends who will sincerely mourn her loss, and Mr. Parker will have the sympathy of his brethren.

The Freewill Baptist Church at Effingham lately received six new members.

A good religious interest prevails at Stoddard, developed through the labors of the Y. M. C. A.

The lay members of the several Churches in Lebanon are uniting in holding special religious meetings.

#### GENERAL METHODIST ITEMS.

Hon. Jacob T. Moore, the wealthy banker of Port Deposit, is having a wrought-iron fence placed around the Methodist church of that place which will cost not less than \$7,000. The church itself was a gift from the same gentleman, and cost \$65,000.

Rev. C. A. Van Ande, D. D., of St. Louis, has been transferred to the Geneva Conference, and stationed at Asbury Church, Buffalo.

Rev. L. Bradford, of Jackson, Miss., has been made Presiding Elder of the Gulf District, Mississippi Conference, and Rev. H. M. Church, stationed at Jackson.

J. D. Still, Baltimore Conference, reports a great interest prevailing in his charge at Cross Roads Church, where more than fifty persons have been converted. Since the middle of July he has converted eighty-three conversions.

The Tennessee Conference of the Church South approved the removal of the remains of Bishop McKendree and Son to the campus of Vanderbilt University, and adopted measures to secure about \$500 to build a monument to their memory.

The Holston Conference recommended to the Board of Education Rev. J. F. Spence as a suitable man to be appointed agent for the white schools of the Methodist Episcopal Church in the South.

Mr. Lamore, a wealthy layman of Hyde Park-on-the-Hudson, has built and given a neat and well-finished church to the Methodists of that place, entirely free of debt.

The St. Louis Advocate (M. E. Church, South) has the preparation of one of our hymn-books for all branches of Methodism.

Rev. John F. Forbus, a venerable, esteemed and useful local preacher of Cincinnati, died October 29.

A beautiful and commodious new church edifice, erected by our brethren at Pennington, New Jersey, was dedicated October 19. Dr. Dashiell presided in the morning and afternoon.

The death of Rev. Samuel D. Waddy, who was made president of the Wesleyan Methodist Church in 1859, is announced in a London despatch.

There is a revival in progress in the Eighth Avenue Church, Newark, N. J.

Sixty persons have been received, up to this time, in last winter's revival in Madison, N. J.

Rev. Selah W. Brown, a former member of the Troy Conference, and recently a member of the Illinois Central Conference, and stationed at Galesburg, has returned, and has located at Ballston Springs.

The fifty-second annual meeting of the Central Board of Missions of the Methodist Church in Canada, was held at St. John, N. B., during the second week of October. The board supports 315 agents; these, 383 labor in the Indian and other domestic missions of the Church in British America. The income of the society for the year ending upon June 30, was \$162,639. A balance remains in the treasury of \$3,962.

Methodism has Annual Conferences in New South Wales, Victoria, South Australia, and New Zealand, and reports the following statistics: Ministers and missionaries, 337; members, 60,163; Sunday-school scholars, 123,839; disciples, 12,729; and adherents, 338,463.

Bishop Simpson dedicated the chapel of the new Memorial M. E. Church, corner Eighth and Cumberland Streets, Philadelphia, recently. Rev. J. W. Hickman, of the New Jersey Conference, preached in the evening.

Bishop Kavanaugh, of the Methodist Episcopal Church, South, is nearly seventy-five years of age, and has been fifty-three years in the itinerant ministry. While at the recent session of the West Virginia Conference, he preached three times and made several addresses. In addition to his work as presiding officer, his discourses are characterized with the ability, earnestness, and power of his earlier years.

#### OTHER DENOMINATIONS.

**EPISCOPAL.**—Young Dr. Tyng estimates that six hundred conversions have occurred in his Gospel Tent the past summer; services in which now have to be discontinued on account of the cold weather. Some of the more evangelical Episcopal Bishops advocate such a change in the election of vestrymen as to forbid the choice of any who are not at least professedly pious.—The Society for the Increase of the Ministry (Protestant Episcopal) held its twelfth

annual meeting at Philadelphia recently. Its receipts for the year were \$28,800; its expenditures, \$32,300. During the past year it aided 159 scholars. It has now under its care 100 scholars.

**PRESBYTERIAN.**—The Presbyterians of the maritime provinces of British America are to raise \$100,000 for purposes of university endowment.—Miss Emma Ogden, a member of the Central Presbyterian Church of Philadelphia, Pa., and a graduate of the Philadelphia Female Medical College, has received an appointment from the A. B. C. F. M. to the mission at Madura, India.—The number of students in Princeton College is about four hundred and eighty. There are over one hundred in the college classes, and ninety in the scientific school.—The Synod of Albany is composed of five presbyteries, viz., Albany, Troy, Champlain, Columbia, and St. Lawrence. The last-named is on missionary ground. Connected with this Synod are 126 churches and 150 ministers. The annual meeting was held in the First Presbyterian Church, Saratoga Springs, Rev. Dr. Striker, pastor, commencing its session Friday, October 18th, and closing the following Monday, Over 100 ministers and elders were present.

**BAPTIST.**—President Hovey, of Newton Theological Seminary, has, at the request of the Board of the Publication Society, undertaken the supervision of a complete Commentary on the Bible.—The German Baptists of the United States number in all about 5,000 members. They report 44 churches in Canada, Connecticut, New York, and adjacent States.—In North Carolina the Baptists number one to every nine of the entire population, while the Episcopalians number about one to every 315 of the population.—The Baptists in Philadelphia a hundred years ago were very feeble, numbering only three churches, with an aggregate membership of 200. For the year just ended the statistics are as follows:—Number of churches, 35; mission churches and stations, 13; Total membership, 18,303.

**CONGREGATIONAL.**—The sermon preached by Rev. W. S. Palmer, entitled "A Centennial Review of the Second Congregational Church, Norwich," has been printed in pamphlet form. This church is 115 years old, and is the parent of nearly all the other Norwich churches.—Rev. Dr. Cyrus Hamlin has begun a course of lectures before Yale Seminary on the Religious and Political Character of the Turkish Empire, and its Relation to Missions.—The Rev. William B. Wright has resigned the pastorate of the Berkeley Street Church, in this city, to take effect December 1.

#### South Carolina.

**Spartanburg Station.**—On the 23d of September a protracted meeting was held in the grove located to us by a kind friend. We rededicated the ground, and the meeting opened on Saturday night. This meeting has been very remarkable in its wonderful effects upon the entire community, and it was attended by all classes. There have been 23 converts, 22 accessions to the Church, and the entire membership has been quickened.

Our new Church is not done yet. We have been embarrassed the present year on account of the funds. Our people have been very much oppressed on account of their principles as Republicans, but the good Lord has provided for His people, and we are getting ready to commence work on the inside of our church, which is a two-story brick building, 64 by 34, and will be quite an ornament to Methodism in this part of the State. When completed it will rank with any other of Charleston. Can't some of our New England friends help us, and pray for us that before the close of the Conference year we may have it finished?

F. D. SMITH.

**COMMONWEALTH OF MASSACHUSETTS.**

BY HIS EXCELLENCY ALEXANDER H. RICE, GOVERNOR.

A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

For nearly two hundred years, the people of Massachusetts have set apart a day in each autumnal season for the special celebration of their love and gratitude to the Lord of the Harvest for His blessing upon the labors of the husbandman, and for the lagathering of the fruits of the earth.

In continuance of this ancient and pious example, I hereby appoint, by and with the advice and consent of the council, THURSDAY, THE THIRTIETH DAY OF NOVEMBER, INSTANT, to be observed as a Day of Thanksgiving and Praise to Almighty God for the bounties of His providence and the riches of His grace.

With fervent hearts and melodious song let the people of the Commonwealth on that day turn from secular avocations to the temple of prayer. O go your way into His gates with thanksgiving and into His courts with praise; be thankful unto Him and speak good of His name! For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation."

Praise Him that the Republic, with increasing vigor and strength, has passed its centennial anniversary, and is consecrated anew in the affection and patriotism of its people; that the Commonwealth abides by the principles of justice, of liberty, and of charity; that in the brighter illumination of which knowledge is abounding throughout the world, Science appears as the handmaid of Religion, and the visible universe as the interpreter and counterpart of revelation. Let us praise Him for freedom from pestilence and famine. Praise Him for whatever measure of success has attended the pursuits of our people; for the liberality of those who have come to the relief of honest poverty; for the courage and fortitude which have sustained the unemployed and the disappointed; and for the cheering tokens of returning prosperity. Praise Him for the blessing of peace and fellowship with all mankind; for every token of virtue; for every virtue of the soul; and for the holy gifts and influences which strengthen and refresh the soul. And finally, let us praise Him for all the mercies that are past, for the faith that survives, and for the inspiring and beckoning hopes of immortality.

Given at the Executive Chamber, in Boston, this first day of November, in the year of our Lord one thousand eight hundred and seventy-six, and of the independence of the United States of America the one hundred and first.

ALEXANDER H. RICE, BY HIS EXCELLENCY, GOVERNOR.

HENRY B. PEIRCE, Secretary.

God save the Commonwealth of Massachusetts.

—Later reports of the cyclone in India represent that 20,000 persons perished, and some estimates make the loss of life double that number. A water famine is feared in some districts in Bombay.

—A citizens' meeting has been held in Philadelphia to further the interest of a permanent exhibition. There have already been 1,000 applications for space, nearly every country being represented. Upwards of \$300,000 of the stock has been sub-scribed.

—Fears of an Eastern war are again revived. The Czar's speech at Moscow on Friday had a most depressing effect on the London Stock Exchange. The Pall Mall Gazette especially takes a gloomy view of the present status.

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